DOCUMENT RESUME

ED 068 841 AC 012 991

AUTHOR	Ryan, Leo V.
TITLE	The Roman Catholic Church and the Adult Education Movement: Historical Perspectives, Current Initiatives, and Future Projects.
INSTITUTION	United States Catholic Conference, Washington, D.C.
PUB DATE	27 Sep 72
NOTE	53p.; Background Paper Number Three
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	*Adult Education; *Adult Education Programs; Catholic Educators; Catholics; *Church Programs; Church Role; Publications; *Religious Cultural Groups; Religious Education; Religious Organizations
IDENTIFIERS	Roman Catholic Church

ABSTRACT

Part of a larger study entitled "The Church's Expanding Role in Adult Education," this paper is concerned with the Roman Catholic Church's efforts in the adult education movement. Divided into 3 parts, this background study begins with an historical review of the church's and church-related institutions' contributions to the adult education movement in the United States. The central section of the paper identifies and analyzes current efforts of the church in adult education. Initiatives at the papal, national, and diocesan level are discussed. Part III contains a comment on the current trend toward the use of Directors of Religious Education at the parish level and its implications for adult education. (Author/RS)

ED 068841

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY

Background Paper Number Three

THE ROMAN CATHOLIC CHURCH AND THE ADULT EDUCATION MOVEMENT:

Historical Perspectives, Current Initiatives and Future Projects.

One of Three Background Papers
prepared by:

Leo V. Ryan, C.S.V., Ph.D.

as part of the Study Project entitled

THE CHURCH'S EXPANDING ROLE IN ADULT EDUCATION

conducted by

The Division for Adult Education
Department of Education
United States Catholic Conference
1312 Massachusetts Ave., N.W.
Washington, D.C. 20005

under grant support from
The Raskob Foundation for Catholic Activities, Inc.

Lawrence J. Losoncy

September 27, 1972

Lawrence J. Losoncy, Ph.D.
Project Director
and
Director, Division for Adult Education, U.S.C.C.

AA012 991

FILMED FROM BEST AVAILABLE COPY

ABOUT THE PAPER:

This paper presents the findings of part of a larger study entitled A Study of the Church's Expanding Role in Adult Education, which was initiated on July 1, 1971 and is to be completed on November 15, 1972. The Study has four parts: background and history of Roman Catholic Adult Education in the United States; demonstration-research projects; feasibility study of central support services; and identification of diocesan needs and priorities in adult education with development and evaluation of diocesan proposals for implementation.

Three Papers present the background and history. This background Paper is concerned with Roman Catholic efforts in the adult education movement and those efforts are discussed herein under three headings:

I - A brief historical review of the contributions of the Roman Catholic Church and Church related institutions to the adult education movement in the United States including a specific review of (1) the Adult Education Centers (CAEC), and (2) the Adult Education Commission, NCEA.

II - An identification and analysis of some current initiatives in the Roman Catholic Church in adult education in the light of Church experience. International (Vatican) efforts are cited briefly as background to reporting national efforts. National efforts are considered in more detail, particularly the Division of Adult Education, USCC, relationships with AEA/USA and more recent efforts to develop diocesan adult and continuing education programs.

III - A brief statement about the current trend toward parish coordinators and Directors of Religious Education, and the importance and promise of this trend in the adult education movement.

Brother Leo V. Ryan, C.S.V., Ph.D., was commissioned in October, 1971 by the Division for Adult Education to prepare the three Background Papers.

ABOUT THE AUTHOR:

Leo V. Ryan, C.S.V., Ph.D., is Adjunct Professor of Management, Loyola University (Chicago) on leave as Director of Education, American Province, Clerics of St. Viator. Brother Ryan founded the Division of Continuing Education at Marquette University in 1959 and was Director until 1965. In 1966-68, he served with the United States Peace Corps in Nigeria and in 1968-69, he was Assistant Superior General of the Viatorians in Rome and Consultant to several Vatican agencies on organizational development. A former President, Milwaukee Council on Adult Learning, he is a long-time member of AEA/USA and a member of the committee on Education, United States Catholic Conference, and a member of the Advisory Council, Division of Adult Education, Department of Education, United States Catholic Conference. Brother Ryan was nominated by the United States delegation to the World Meeting of UNESCO on Adult and Continuing Education to be held in Japan in 1972.

THE ROMAN CATHOLIC CHURCH AND THE ADULT EDUCATION MOVEMENT:
HISTORICAL PERSPECTIVES, CURRENT INITIATIVES AND FUTURE PROJECTS

PART I - The Role of the Roman Catholic Church in the American Adult Education Movement: Historical Perspectives

A - Trends Reflected in Adult Education History and Handbooks

An earlier background paper in this series related to the role of the Roman Catholic Church to the respective roles of both Protestant churches and Jewish synagogues in the American Adult Education Movement.[1] The historical time frame employed in that analysis was the span (1600-1960) and divisions identified by Malcolm Knowles.[2] Knowles concluded that "the Protestant and Catholic Churches, and to a somewhat lesser degree, the Jewish temples and synagogues, continue to lag behind many other institutions in the expansion and differentiation of adult education well into the modern era."[3]

Knowles then has identified these major trends in Roman Catholic adult education for each period:

1600-1779 - No specific examples of special or unique Roman Catholic adult efforts.

1780-1865 - The pulpit and the liturgy were the only examples cited and these two examples apply to the earlier and to later periods as well. Reading Circles and the New York City Catholic Library Association (1854) and Xavier Alumni Sodality of New York (1863).

1866-1920 - The Reading Circles Movement (1885-1900), Catholic University Summer School (1892), Formation of Catholic school system and its effect on shifting church efforts to children/youth, Formation of the NCWC (1917) and permanent organization of NCWC (1919).

1921-1961 - Continuation of the school efforts and the expansion of NCWC efforts including adult efforts.
Workshop in Adult Education/NCEA (1958)
Catholic Adult Education Center (Chicago) (1958)

The first discussion of religious institutions and organizations as separate agencies in adult education and of Catholic adult education programs appeared in the 1948 edition of the Handbook of Adult Education in the United States.[4] That first identification was very brief and limited. The National Catholic Welfare Conference (NCWC), successor to the National Catholic War Council (NCWC) was described essentially as a "national clearing house" on matters relating to education. The Confraternity of Christian Doctrine (CCD) was treated in a single paragraph:

"Confraternity of Christian Doctrine

The Confraternity of Christian Doctrine, which has its National Center at NCWC headquarters, carries on an extensive program of religious education and has developed the nation-wide religious vacation school movement. One of the chief objectives of the Confraternity is to give religious instruction to Catholic public school children through religious vacation schools, through instruction classes during the school year whether on "release time" or otherwise, and through religious discussion clubs. It promotes religious discussion clubs for adults and religious education of children by parents in the home. Each diocese carries out its own Confraternity program as the Bishop may direct. Diocesan directors of the Confraternity have been appointed in more than a hundred dioceses in the United States. The National Center acts as a service agency for the diocesan officers." [5]

The Department of Education of the NCWC, forerunner to the present United States Catholic Conference (USCC) was described as follows:

"Department of Education ....

The function of the Department of Education is to serve the Catholic educational system of the United States. Each diocesan school system is an independent unit. The Department acts as the medium by which these school systems can exchange points of view, educational materials, and other forms of assistance. The chief reason for the existence of this Department continues to be cooperation with all local, state, and national movements for the improvement of American education, Catholic and public.

The Department accordingly gathers statistics concerning Catholic education; supplies information about Catholic education to educators and to the general public; serves as an advisory agency in the development of Catholic schools; acts as a connecting agency between Catholic educational activities and government educational agencies; and continually strives to safeguard the interests of the Catholic school." [6]

These early discussions had no specific reference to adult education. Only the Social Action Department, NCWC, listed a significant series of adult education programs: Catholic Conference on Industrial Problems, Social Action Schools for Priests, Catholic Labor Schools, Institute for International Relations and Institute on Industry. Russell Barta was later to write: "One of the outstanding contributions that Catholics have made in the area of adult education .... has been in the field of worker education." [7]

The programs of the National Council of Catholic Men (NCCM) and the National Council of Catholic Women (NCCW) were cited later in a subsequent Handbook (1960) of significant Roman Catholic Church related

organizational efforts in adult education.[8] The story of the National Council of Catholic Women (NCCW) as "adult educators" has been told in some detail in an early issue of Focus: 70's.[9]

In 1960, the Handbook noted two movements in Catholic adult education. Miller cites the organization of the Catholic Adult Education Centers (CAEC) in Chicago and the Catholic Community Center in Kansas City; he further notes that "the recently formed National Catholic Adult Education Commission is a good illustration of the development of a special national organization for adult religious education within one particular faith."[10] The history of the evolution and present status of these two movements will be presented later in this paper.

Kenneth Stokes, writing in the 1970 Handbook, could explain in more detail developments in adult education in Roman Catholicism. Stokes wrote that "...with the increasing mobility of population, the upswing of interfaith marriages, the emerging ecumenical movement and, above all, the tremendous influence of Vatican Council II on Roman Catholic thought and practice, adult education is rapidly becoming vital and significant in the life of the Church."[11] Stokes also cites the Catholic Adult Education Centers (CAEC) in Chicago, but does not limit his discussion to them alone. This fact is significant since the CAEC had ceased to exist by the time the Stokes article was published in the 1970 Handbook. He notes as follows about parish and diocesan efforts:

> "Although much Roman Catholic adult education is taking place in the local parish, an impressive new direction in this field is seen in the development of diocesan adult education centers in such major cities as Chicago, Detroit, Baltimore, Los Angeles and San Francisco. The tightly knit organizational structure of the diocese within the Roman Catholic system makes such a community-wide program readily workable. A glance at one of the more successful centers gives an idea of the types of activities."[12]

Stokes, who is a Protestant minister, pastor of the United Church of Gainsville (Florida), and an authority on Christian adult education, makes several other observations on adult education in Roman Catholicism, which are interesting and deserve citation in this brief introductory historical review. Stokes comments as follows on content, clientele, and methodology:

> "In the realm of theology, the trend has been away from traditional scholasticism to a more biblical approach, which, in turn, seeks to find its place within the context of existential philosophy. An increasing concern with social issues and the 'secular society' has marked the trend. In liturgics, the increasing use of the vernacular and the involvement of the laity in the Mass have stimulated lay interest in a better understanding of the experience; and

from this need has grown a significant opportunity for adult education which is being fulfilled in parishes across the country.

"With Roman Catholic elementary and secondary education moving increasingly away from parochial schools and into public schools, a greater religious educational burden is being placed on parents. For this reason, parent education is fast becoming an important element of the adult education of many parishes.

"In terms of method, more and more the traditional lecture is giving way to a variety of informal types of discussions, short courses, and small group activities, including experimentation with different forms of sensitivity training. The retreat has always been an important part of Roman Catholic devotional life, but primarily for the clergy and the members of religious orders. Now, lay retreats are finding increasing favor and utilization as opportunities for reflection and discussion of personal faith in a changing time."[13]

A comment should be made at this point about Roman Catholic participation in adult education activities, courses, and programs of study. Malcolm Knowles estimated 15,500,000 adults participated in adult education activities in religious institutions in 1955.[14] Robert S. Clemmons offers the same estimate in his analysis.[15] The National Opinion Research Center at the University of Chicago conducted a study of the educational pursuits of American adults in 1965. The report of John W. C. Johnstone and Ramon J. Rivera constitutes the most recent, most authoritative and most comprehensive study of adult education to date.[16] The Johnstone-Rivera study has some important data regarding Roman Catholic participation in adult education activities.

The Johnstone-Rivera report established categories of adult learning activities and ranked them according to the number of participants. The categories in their order of magnitude were: job-related subjects and skills; hobbies and recreation; religion, moral, and ethics; general education; home and family study; personal development courses; current events, public affairs, and citizenship; agriculture and miscellaneous subjects.

The general category of religion, morals, and ethics ranked third in the number of participants with an estimated number of 3,820,000 adults. Classes, lectures, and discussion groups under Church and Synagogue included 3,260,000 persons. Another 560,000 attended courses in these areas offered by other agencies. Of the Church or Synagogue sponsored courses, 86% were in religion. Other areas included hobbies (4%), home and family, personal development, public affairs, general education, and vocational (all 2% each).

A. A. Liveright, in his 1966 study,[17] simply accepted these enrollment data, despite their range in estimates, since no regular statistics are collected by any central source in this category of church and religious organization-sponsored adult education.

What do these statistics suggest about participation by Roman Catholics in adult education activities? Based on the estimate that twenty-five percent of the total population is Catholic, the NORC study sample indicated that twenty-four percent of all those who participated in all forms of adult education were Roman Catholic. However, only six percent of the adults who studied religion were Roman Catholics.[18]

When enrollments were analyzed by Confessional lines, the study revealed that Protestants accounted for 8 out of every 9 persons, or 87% of those who studied religion, morals or ethics. Baptists were the most highly represented Protestant group. The 6 percent figure for Roman Catholics would mean "only about 23,000 adults participated in adult education courses in religion within the twelve month period selected for analysis" concludes Vaile Scott, a pioneer in the Catholic adult education movement.[19] Scott considers that two observations (or qualifications) must be accepted in order to place these statistics in proper perspective: (1) many activities undertaken by Catholics, which are, indeed, adult education, might not be commonly considered as adult education by the participants, and (2) the traditional emphasis on religious education through schooling leaves the impression among adult Catholics that by the time a person has completed his formal academic education he knows all that is necessary to know about the Catholic religion."[20]

There are questions of adult participation and particularly questions of church sponsorship of adult education yet to be resolved. The question of sponsorship has been reported by Johnstone and Rivera, who list churches and synagogues as first among agencies sponsoring adult education activities.[21] The Participation Studies of the 1969 Census are still in process, but Community organizations (a term which includes churches and synagogues) rank major among the locations at which all adult education courses are offered.[22]

When the next Handbook of the Adult Education Association is published, the prediction of Stokes in the current volume will have become a reality. Stokes sees that "Roman Catholic adult education is just beginning to emerge as a significant aspect of the life of the Church. There is no doubt that it will play an increasingly important role in the years ahead."[23]

This writer in an address later published in Reaching the Forgotten Adult offered this prediction:

> "When the next Handbook is written, the year 1970 will be identified as the beginning of a new era in Catholic adult education. For that year signaled the decision to create

> the Division of Adult Education in the United States Catholic Conference. That year saw a marked increase in the number of diocesan directors of adult education or adult religious education and the rapid introduction or expansion of the number of programs under church or religious organization sponsorship. 1970 will be noted as the year in which 'an integrating focus' came to Catholic adult education."[24]

Before discussing the historical evolution of two significant activities in Catholic adult education, the Centers and the Commission, several ideas should be cited in support of Catholic contributions to the adult education movement.

B - Catholic Adult Education as an Emerging Field of Activity: Philosophy and Purposes of Catholic Adult Education

Sister Jerome Keeler, O.S.B., was one of the early proponents of adult education under Church sponsorship and a pioneer in organizing the initial adult education efforts within the National Catholic Education Association. The Handbook of Catholic Adult Education which was edited in 1959 reflects her leadership and presents an overview of the status of Catholic adult education at that time.[25] Sister Jerome wrote elsewhere that "the general opinion seems to be that, if a program stresses only facts, skills, and techniques, and neglects fundamental truths about God and man, it is rather superficial, fruitless, and a waste of time."[26]

Paul Bergevin has observed that "Roman Catholic adult education is broad and diverse."[27] The observation is perhaps not so new to Roman Catholics, but the significance of the assessment lies in the person of Paul Bergevin, whose leadership in both adult education and Christian adult education is nationally acknowledged. The scope and richess of the Roman Catholic effort can be too easily overlooked in the absence of any substantial body of literature on Catholic adult education.[28]

Another of the pioneers in the Catholic adult education movement was Monsignor Francis W. Carney of St. John's College (Cleveland). Carney prepared a major definition of "The Philosophy and Purposes of Adult Education" for the 1956 National Catholic Education Association Convention. Msgr. Carney developed his analysis using the four Aristotelian courses as the framework for his conceptualization. The section of the Carney statement called "Catholic Philosophy of Adult Education" is quoted here because of its influence on the field at the time of its original presentation and because of the influence which Msgr. Carney exerted on the field itself in those formative years:

> "Catholic Philosophy of Adult Education:
> a. Philosophy offers an analysis of reality in terms of ultimate reasons, causes and principles.

b. Application of the four causes of Aristotle to this problem is probably the best philosophical approach.

"The Material Cause: Who are the subjects of adult education?

a. Those who are delinquent in formal education on the elementary and secondary levels and who are attempting to complete their education in a less formal and adult manner.

b. Those who were unable to attend regular credit college courses to complete their formal education or who have had some degree of college education.

c. Those who have completed their college education but have found that it was deficient in some aspects or who recognize the need of extending it by reason of new life situations.

d. Those who have completed a business or professional education and now feel the need of a more general education.

e. Those who seek the development of some particular interest or proficiencies which will be productive of a better life or a better living.

f. Those who are seeking cultural enrichment, esthetic purpose, or occupation of leisure time.

g. Those who seek specific formation as Catholics for the work of the lay apostolate or organizational work in this regard.

h. Basic subject of adult education:
   1. The whole man, soul and body and entire nature
   2. Fallen and redeemed
   3. Called to a supernatural destiny
   4. Member of the Mystical Body

"The Efficient Cause: Who educates these people?

a. They are to be educated under the guidance and teaching authority of the Catholic Church which has the commission to teach.

b. The director of the program, who selects the immediate objectives and methods consonant with the final end of adult education.

c. The individual teachers who serve in varying capacities in the program as instruments of learning for the adults.

d. The facilities which are provided to afford the detached locale for learning.

e. The adult himself who, according to our psychology of learning, is led to discover truth for himself or be assisted toward its discovery.

"Final Cause: What are the purposes of this adult education?

a. The development of the general and particular capacities of the adult as an individual in terms of his total nature, physical and spiritual, with orientation toward knowledge, virtue, and grace.

b. The development of the adult as a social being related to family life, economic and political society, and international society, with orientation toward a greater social consciousness and sense of social responsibility.

c. The development of the adult Catholic as a member of the Mystical Body with a greater participation in grace and an interest in the extension of the Mystical Body.

d. Basic final cause:
   1. The supernatural man who thinks and acts in accord with the example of Christ.

   2. The socially minded Catholic interested in the restoration of all things to Christ.

   3. The active participant in the life of the Catholic Church.

"Formal Cause: How are these purposes accomplished?

a. Theological orientation of the program of adult education within the framework of the Catholic faith, with emphasis on theology in the curriculum.

b. Philosophical program and courses which allow for understanding and defense of truths of Catholic faith, especially with regard to current errors.

c. Social teaching of the Catholic Church in theory and in application to present-day situations.

d. Enrichment of professional competencies of the Catholic adult as an individual, a member of the community of the Church.

e. Cultural courses and programs in art, music, and the fine arts related to the Catholic way of life.

f. Remedial programs and corrective techniques for the deficient and adjustment programs for the aged and special groups.

g. Basic formal cause:
   1. Intellectual instruction.
   2. Moral formation.
   3. Growth in grace."[29]

The Roman Catholic adult education movement in the United States has been characterized in earlier history by a series of independent and isolated activities of a few persons or organizations.[30] As noted earlier, Malcolm Knowles considered the establishment of the National Catholic Welfare Council (1919) and the Vatican Council (1962-1965) as the two key events having substantial impact on Roman Catholic participation in the existing adult education movement. Neither were direct events; both set into motion efforts that could only be later classified and best understood in the light of the field of adult education.

Vaile Scott sees that "Adult education is a subject of intense interest in the Catholic Church today for four significant reasons: Vatican Council II; the crisis in Catholic education; the ecumenical movement; and the revolutionary changes in modern society."[31]

C - Catholic Adult Education Centers (CAEC/Chicago)

The Catholic Adult Education Center in Chicago was founded in 1955 as an experiment in continuing liberal education for adults with special concern for issues related to faith and to belief. The Centers were founded as an experiment in adult education. Russell Barta was the first Director of the Chicago Adult Education Centers. Describing the Centers, Barta has observed that they were undertaken by the Archdiocese of Chicago because Samuel Cardinal Stritch believed that "people lacked (an) intellectual and cultural depth."[32] However, the more specific aim, according to Vaile Scott, seems to have been the desire to experiment "in continuing liberal adult education with a special regard for those questions with a theological dimension."[33] Scott was the first Assistant Director, CAEC, and later succeeded Barta as Director.

The Centers opened at five locations in 1955 (usually at parochial high schools) and served approximately 1,000 persons that first year. The Centers increased in number to twelve in 1956, then to six by 1962 and eventually increased to twelve again by 1968. By 1968, the Centers reached over 2,500 persons.

The Centers were organized to achieve several specific goals:

1. To provide learning opportunities (of a non-academic orientation or nature) for men and women to explore the implications of their religious convictions in the light of contemporary knowledge and experience.

2. To encourage free inquiry and innovation on the various levels of education.

3. To strive to be aware and relevant to the times, providing a forum for the exchange of ideas and for dialogue between the Church and the world.

4. To serve as a research and resource center for church-related adult education, locally and nationally.[34]

The Catholic Adult Education Centers were "a pioneer in new forms of adult education. Its activities ... (were) organized under six divisions: the Centers for Continuing Education, the Summer Biblical Institute, The World Peace Center, the Center for Film Study, the John A. Ryan Forum, and numerous special projects."[35]

The CAEC organization itself ceased to exist by 1969. The Summer Biblical Institute, the Center for Film Studies and Inter-Media (a project involving packaged adult education materials) survived and still exist. A new series of Center programs were organized under the Archdiocesan Board of Education and offered through the office of the Archdiocesan Director of Religious Education. That effort was later terminated; in 1972, the Center for Adult Learning was established by the Archdiocese of Chicago. That program will be cited later in this report.

The impact of the CAEC was substantial. The program was experimental in content and in teaching approaches, adult orientated, contemporary (even avant garde for its time; CAEC served to arouse interest, to create some viable models of what was possible in adult education under church sponsorship, and served to encourage similar developments elsewhere (and often later). The CAEC received and continues to receive affirmative appraisals from the leaders in the adult education field (Bergevin, Miller, Stokes) and in the Handbook (1960 and 1970), even after this specific effort had ceased to function.

D - The Catholic Adult Education Commission/NCEA

Edward Miller, writing in the 1960 Handbook commented that "the recently formed National Catholic Adult Education Commission is a good illustration of the development of a special National organization for adult religious education within one particular faith."[36]

The Commission was organized in 1958 at a Workshop at Catholic University of America. In November 1968, the founding group was established as a Commission of the National Catholic Education Association. The by-laws of the group were adopted at a constitutional meeting held in conjunction with the Adult Education Association meeting that Fall in Cincinnati, Ohio.

The objectives of the Commission were as follows:

". To coordinate and encourage adult education programs under Catholic auspices.

- To serve as a clearinghouse to provide information and ideas for those interested in developing adult education programs.

- To assist new programs seeking help.

- To promote training, writing, and research in the field of adult education.

The principal services offered by the Commission are:

- A one-day conference and annual meeting held in conjunction with the National Catholic Educational Association annual convention.

- A two-day national conference held each fall.

- A newsletter sent to all members from time to time."[37]

A search in the archives of the National Catholic Education Association reveals that Sister Jerome Keeler, O.S.B., then of Donnelly College (Kansas City, Mo.), was appointed by the officers as Executive Secretary for 1958-1959 and continued to serve during 1959-1960. Russell Barta then became Executive Secretary and served from 1960-1964. Barta had served as editor of the Newsletter from the beginning. The archives do not show the roster of officers for 1954-1966. By 1966, Vaile Scott had been named Executive Secretary and served through 1968. The Commission in its early stages was closely allied with the Catholic Adult Education Centers because of the personalities involved, their mutual interests and common commitments. The archives do not show the organization or the officers of the Commission for the period 1968-1970. However, the Commission did function during that period with Dr. Frances Loring as Chairman.

The initial Chairman had been Father Sebastian F. Miklas, O.F.M., who was Director of Adult Education, Catholic University of America, who organized the Workshop on Adult Education, and who edited the Proceedings of that Workshop.[38] Father Miklas served as President from 1958-1960. He was succeeded by Monsignor Francis Carney who served as President of the Commission from 1960 through 1964. The name of the President for 1964-1966 is not in the files of the Commission, but in 1966, the Reverend Vincent A. Dolbec A.A. was elected President and served 1966-1968. Dr. Frances Loring, Christian Brothers College (Memphis) was elected Chairman in 1968. There are no files in the archives for the period 1968-1970. However, several other documents dated during this period indicate some revival of interest in the Commission and in the movement itself.

The need for a program in adult education was being expressed in that period by many persons, especially Dr. Cyril O. Houle, Professor of Adult Education at the University of Chicago.

Dr. Houle observed:

"By building a strong and coordinated national program of adult education, we might hope to broaden the spirit of inquiry, now manifest in special education for occupations, until it includes all aspects of personal and social life. While the desire and the ability to learn are not shared equally by everyone, both can be fostered by good teaching, by careful guidance, by building and enlarging sympathetic enclaves, and by providing a range of educational opportunities. These tasks are too great for partial and divided efforts. The inquiring minds of the past have produced most of the advances of civilization. Our hopes for the future must rest in large measure on our capacity to increase the number and the ability of those who continue all their lives to share in the benefits and pleasures of intellectual inquiry."[39]

At the National Catholic Education Association meeting in April 1967, Mrs. Jane Wolford, then and now Executive Director of the Institute for Continuing Education, Archdiocese of Detroit, addressed the Convention on the subject of "Adult Education: Prescription for the Non-Person Syndrome."[40] Mrs. Wolford had already distinguished herself for her leadership as Executive Director of ICE, a division of the Department of Education, Archdiocese of Detroit, founded in 1966. The ICE will be cited later in this report. However, at this point, it is useful to note that under Mrs. Wolford's leadership the ICE has received two first-place and one honorable mention awards for creativity in programming from the Adult Education Association of Michigan in competition with secular colleges and other religious adult education schools throughout the state.

Mrs. Wolford in her remarks insisted:

"I believe it is important that the adult Education Commission be made a department of the National Catholic Educational Association. On the diocesan level the department should be given equal status with other areas of Catholic education within the diocese. The purpose of the national department would be excellence through service:

. Maintaining on-going research.

. Providing guidelines, techniques and materials to the dioceses and institutions.

. Being the coordinating unit on a national level among Catholic adult education units and between Catholic adult education and all other national or regional units of adult education.

. Acting as the center of a four-way flow of communication; vertically up and down between the national office and regional or local unit and horizontally back and forth sharing the vertical communication with all other units."[41]

Dr. Frances Loring, Christian Brothers College (Memphis), was elected Chairman (no longer called President) of the Commission in 1968. During the first year of her tenure, Dr. Loring did prepare a position paper entitled: "The Road Ahead: Adult Education: A Report on the Role of NCEA."[42]

One of her initial remarks reflects the situation in the Commission over the years:

> "Fifteen years ago the few priests, religious, and laity active in the field of Catholic adult education articulated a need for some sort of central clearinghouse of information and research for Catholic Church-related programs in adult education. The Adult Education Commission of the National Catholic Educational Association exists today as an attempt to meet that need. Its evolution has been usually troubled, sometimes tortured, always underfinanced, and never professionally staffed."[43]

Dr. Loring's report to the NCEA was developed around three questions:

(1) Can the strands of activity in the field of adult education under Catholic auspices be identified?

(2) What is the relationship between the various agencies active in the field?

(3) What is the practical course of action for NCEA in the area of adult education in the immediate future?

Her answers are useful as an insight to the thinking of the Commission, but also as a statement of how adult education was perceived by professionals on the eve of the decision to establish a Division of Adult Education at the United States Catholic Conference. Moreover, the response to the question of strands of adult education activity was precisely the field situation which confronted the Division of Adult Education. The response to the question of relationship to existing adult education endeavors provides an evidence of the then situation, which permitted the Division of Adult Education to initiate effective collaboration with these same groups. The response to the question of what the Commission thought the NCEA should do in the "immediate future" also provides insights useful to the Division of Adult Education as it examined future relationships to NCEA and to the field of Church inspired efforts in adult education.

Dr. Loring addresses herself to the question of strands of efforts in these words:

> "Some programs carry academic credit; most do not. A few issue some kind of 'certification' at the conclusion of certain units of work. Curricula for the programs vary with the goals. Some programs are concerned exclusively with basic literacy, or with religious education only, others schedule courses for general

cultural enrichment, many programs combine offerings in religious education and general enrichment, a few are oriented solely to job-placement, or job-improvement.

"One suspects that qualitatively the programs vary as widely as their geographical locations. Accurate information concerning goals, content, method, motivation, financing, structure, evaluation, etc. is not available. Persons or institutions interested in beginning such programs have no ready reference source; one either "sows the wind" and hopes for the best, learning by trial and error, or trods the road to Mecca of the few well publicized existing programs. Nor do established programs have an instrument for disseminating information about their own experiences."[44]

The diversity of program, the variety of undertakings, the pluralism of sponsoring agencies continues to speak to the necessity of a central clearinghouse as a focal point for information and research and an agency that can speak with authority and competence about the field of adult education and to the field, both to the professionals and to the practitioners.

Dr. Loring, reviewing the activities of the Adult Education Association, National Association of Public School Adult Education, and the Council of Organizations in Adult Education, notes that "they offer professionally competent programs, personnel and publications in all areas other than religious education of a denominational aspect" and that "it would be impossible for NCEA to duplicate their services and folly to attempt to."[45]

The Commission saw the formalization of Adult Education activities in the USCC in these terms:

"The USCC has provided $20,000 in its current budget for adult education; however, personnel will not be retained until after September, 1969. Father Raymond Lucker, Director of the USCC Department of Christian Formation, has agreed that a policy of informal sharing of goals and progress between NCEA and USCC in the area of adult education seems desirable for the present. After the adult education office of the USCC has been staffed, it may be mutually advantageous to work jointly in some areas. However, it is imperative that the Adult Education Commission remain autonomous as does the parent NCEA because of its very nature as a private association of professional educators in Catholic Church-related institutions."[46]

Dr. Loring makes this additional observation:

"The basic structure of the CCD provides for adult education as an integral part of parish organizations. Unfortunately, concentration on the religious education of Catholic children not enrolled in Catholic schools has been so great that for all practical purposes there has been no general implementation of

the adult education provision. There are some exceptions, although such programs are not readily identifiable even by the National Office of the CCD."[47]

This pertinent observation is repeated in other documents and experiences to be cited later.

What was the status of the Commission in July, 1969? Dr. Loring wrote that the Commission "has always had a rather tenuous relationship with the parent group. There is no central staff, professional or otherwise, located in the NCEA offices. The Association provides an annual budget of $1,000 for the Adult Education Commission ... In 1969 the AEC lists a membership of 134 individuals reflecting a broad diversity in adult education programs across the United States."[48]

The challenge to NCEA is stated as follows:

"If the NCEA is realistically concerned with adult education and if the Adult Education Commission is to continue as the vehicle of the Association's concern in this area, it is imperative that a reappraisal of values within the Association takes place. One would hope this would result in a major commitment in the area of adult education on the part of the Association.

"It would seem that the NCEA faces an immediate double challenge in the area of adult education. Simultaneously with an initial program to serve its adult education constituency practically and professionally, the NCEA needs to educate its general membership to the importance of continuing education as a specialty deserving of the Association's best efforts. Such a double program energetically implemented should, indeed, redound to the advantage of the Association in the form of increased membership, both institutional and individual, and in the enhancement of NCEA as an aggregation of professionally competent educators."[49]

The report then becomes more explicit in expressing the concern of adult educators and the Commission when Dr. Loring writes:

"It is therefore incomprehensible that the NCEA can be true to its own identification as both 'Catholic' and 'Educational' without a profound practical concern in the area of adult education.

"Catholic Education 1969/An Overview, a publication from the Office of Public Information of the NCEA, reflects this awareness. In five of the ten articles presented, the Catholic educators' need to be actively concerned with adult education, the necessity to pool their ideas and experiences, and to do competent research in the field of adult education is underscored. When the President of the Association and professional staff members representing research, elementary schools, superintendents of education, and

> religious education are so explicit in their statements, why is it that the Association as such has not invested a realistic amount of its own resources in the field?"[50]

The report argues for a full time Executive Secretary for Adult Education with NCEA. A proposed job-description for that position is presented in the report. The writer then states in the report that "such an ambitious program is obviously impossible for the immediate future."[51] A series of internal administrative arrangements are then proposed in the Report and notations about agreement on those arrangements are attached to each proposal.

The report concludes on this note:

> "NCEA must be realistic in its commitment in the area of continuing education. Adult education is here to stay and members of the Association who are professionally engaged in this field have real needs that must be served, either by the Association or in non-denominationally affiliated professional organizations. The members of the Adult Education Commission prefer to continue their association with NCEA. It is their expressed hope that genuine commitment and a course of action on the part of the Association will soon be forthcoming in view of the prevailing philosophy of education which is explicitly reflected in Vatican II."[52]

The extent of the material quoted from the Report of Frances Loring must be understood in light of what they reflected in terms of the time at which they were written and to some extent in terms of the alternatives that were being defined within NCEA at the time the USCC was moving toward a commitment in adult education. At the same time, the Report was a prelude to a period of increased activity on the part of the Commission.

That activity began with the election of Mrs. Jane Wolford as President (rather than Chairman) of the Commission in 1970. The period of her administration (1970-1972) was a period of considerable activity -- annual meetings, workshops, emphasis on professionalism, increased representation of NCEA in the adult education movement, and this period was characterized by one of considerable visibility.[53] The personality and professionalism of Mrs. Wolford and her well-established base of operation with ICE in Detroit were among the reasons for the revival and emphasis. Yet, the result was similar: a confrontation with the NCEA leadership over the role of adult education in the Association.

The Nomination Committee Report (March 28, 1972) submitted to the President together with the response of Mrs. Wolford (April 5, 1972) were circulated to Commission members under the date of April 20, 1972. The Nominating Committee concluded that "Considerable time has passed since the inception of the adult education commission within the NCEA. ... Time now is for broader action and a firming-up of this particular section of NCEA."

The proposal of the Nominating Committee was to continue Mrs. Wolford as President and Sister Marita Anna Fox S.C. as Treasurer. Mrs. Wolford declined nomination. No other nomination was forthcoming. No election was held.

A resolution was then framed that was transmitted to the NCEA Board of Directors for their June 1972 meeting. Mrs. Wolford is a member of that Board and noted that in that capacity she "can and will still represent the cause of adult education..." Sister Barbara Sullivan, R.S.M., Director of Field Services for NCEA, had also served as part-time Secretary to the Commission. She terminated her assignment at NCEA also in June, 1972. The Board at its June meeting then received this resolution:

> "WHEREAS, in the past, the NCEA has given only token support to to the Adult Education Commission in the form of staff, budget and status, and
>
> "WHEREAS, effective leadership for the Adult Education Commission was made possible only if individual leaders had access to personal staff help, and
>
> "WHEREAS, both present and potential leadership, who have access to staff help, have refused to accept leadership positions under the present lack of NCEA staff and limited budget and status, and
>
> "WHIEREAS, the present officers of the NCEA Adult Education Commission have agreed to serve until the June meeting of the NCEA Board of Directors
>
> "BE IT RESOLVED, to present the following ultimatum to the NCEA Board of Directors for action at the June meeting; that the Adult Education Commission be recognized as an autonomous, full-fledged division of NCEA with equal status to other divisions, with a qualified full-time paid executive secretary and adequate operating budget or, the NCEA Adult Education Commission can see no alternative but to disband."

The Board acted on the resolution in this manner: The Adult Education Commission ceased as a commission, became a department of the NCEA, under the newly established umbrella to be headed by Father Alfred McBride, O. Prem. Father McBridge will become a Vice-President of NCEA and will encompass in his division a number of programs especially related to religious education, including adult education. The new department will have the benefit of professional leadership, shared staff, and interlinking relationships with several other departments and divisions within NCEA, and the new capacity and status to relate to the larger worlds of education and adult education.[55]

This decision comes at a moment which is propitious in the history of adult education, in the life cycle of NCEA and of the Division of Adult Education, USCC. Hopefully, now the predictions of Edward Miller, after fifteen years, will have another opportunity to become a reality.

PART II - Current Initiatives in Roman Catholic Adult Education

A - Universal Church Concern about Adult Education: Historical Perspectives

The purpose of this prologue is to identify briefly certain evidences of the concern of the church in the teaching of adults, some expressions of papal awareness about adult education, and to comment on Vatican II and an example of post-Vatican initiatives by the Roman Catholic Church in adult education. These trends are cited as a framework against which certain current developments in adult education by the Roman Catholic Church in the United States can be considered.

At an Adult Education Meeting in Chicago (June 17, 1970), Monsignor Raymond A. Lucker, then Director, Department of Education, United States Catholic Conference (now Auxiliary Bishop of Minneapolis-St. Paul), spoke of the historical background which supports adult education as a Church endeavor. In going through the Church documents and writings of the Fathers, he noted that there is little information about how children were instructed in the early and medieval Church. Religious education was directed primarily to adults. When children are spoken of, it is always in connection with the responsibility of parents to teach their own children.[56] The whole history of Catechesis is replete with evidence that the Christian message was prepared for presentation to adults. Josef Jungmann sketches a "History of Catechesis" as the introduction to his study, Handing On the Faith: A Manual of Catechetics.[57] Gerald S. Sloyan traces Catholic religious education in an adult context expressly in terms of the Reformation period and the Roman Catholic response to the success of Martin Luther's Catechism (1529). Twenty-eight German Catechisms appeared between 1500 and 1582, ten in Latin in the same period. The Catechismus Romanus was produced at the direction of the Council of Trent. Then there began the process, as early as 1555, of developing shorter Catechisms (minor) and even Canisius (1566) made a definitive edition of his Summa to bring it into line with Trent. Canisius prepared his "Shorter Catechism" (Minimus) just before he died. These Catechisms became immensely popular for adults, adolescents and youth alike. All of these examples reveal origins of religious instruction which was the basis for faith instruction increasingly for youth in schools.[58] A contemporary writer like Gabriel Moran writes with persuasion that the future of Catechesis lies in concentrating on adults. Moran reflects the conviction that Catechesis depends on maturity, on human experience and must be rooted in the Christian person, the adult who has made the commitment to Christianity.[59]

A major support for Catechesis for adults came recently in the General Catechetical Directory released by the Vatican during the past year. That Directory asserts that "Catechesis for adults, since it deals with persons who are capable of an adherence that is fully responsible, must be considered the chief form of Catechesis. All the other forms, which are indeed always necessary are in some way orientated to it." (CD, n.20) The fact that National Catechetical Directories will be prepared also suggests that this emphasis will be carried into the United States version and thereby reaffirm the current developments and interest in adult education as an imperative for these times.

Vatican II in the document Declaration on Christian Education also stressed the adult dimension of education in these terms:

> "Since every man of whatever race, condition, and age is endowed with the dignity of a person, he has an inalienable right to an education corresponding to his proper destiny and suited to his native talents, his sex, his cultural background, and his ancestral heritage. At the same time, this education should pave the way to brotherly association with other people, so that genuine unity and peace on earth may be promoted. For a true education aims at the formation of the human person with respect to his ultimate goal, and simultaneously with the respect to the good of those societies of which, as a man, he is a member, and in whose responsibilities, as an adult, he will share." (n. 1)
>
> "Since every Christian has become a new creature by re-birth from water and the Holy Spirit, so that he may be called what he truly is, a child of God, he is entitled to a Christian education. Such an education does not merely strive to foster in the human person the maturity already described. Rather, its principal aims are these: that as the baptized person is gradually introduced into a knowledge of the mystery of salvation, he may daily grow more conscious of the gift of faith which he has received: that he may learn to adore God the Father in spirit and in truth, especially through liturgical worship; that he may be trained to conduct the personal life in righteousness and in the sanctity of truth, according to his new standard of manhood." (n. 2)

It is precisely to this group (adults) and for this purpose (formation) that adult religious education is addressed. And, historically, the church has been committed to adult Christians. C. Albert Koob, O. Prem., notes that "viewed from the Christian standpoint, adult education should also be formative. Under this aspect, it may more properly be called adult re-education in the church .., they must be helped ... to become aware of what it means to be a Christian."[60]

Bishop John D. McDowell, Vicar for Education, Pittsburgh, told an Adult Education Meeting in Minneapolis (April 14, 1971) that the Church has a "special contribution" (to make) to "this new world of adult education":

> "First, the Church has the experience. She has been in the education business for a few thousand years. Her formal education programs have competed well, at every level, with any others available. Her schools and teachers have unhesitatingly maintained the same standards expected of others; Her administrators have demonstrated at least as much imagination as others in the field.
>
> "Second, the Church has resources both in the form of people and facilities. We have an army of trained and successful teachers who would welcome the opportunity to do this new thing and who would embrace the work with adults as a pleasant form of expression

... I know Sisters who have responded to such requests at a parish level and it proved to be refreshing for them and enlightening for the parishioners ...

"Think for a moment of the physical resources we have available for such work. One of the great laments of all educators is that our buildings are used less than 50% of the time. Some of our buildings are deserted 90% of the time or better. Why? To what better use could these facilities be assigned?

"But finally, the Church has always brought to every form of education its unique expression of spiritual and moral values. Here, I think, is the principal contribution we can make. Although everyone does not agree, Catholic education is unique because it can do this. It can make this contribution for adults as well as youth. Indeed, it must. Whatever it teaches, it does so within the context of its own unique philosophy of life in which spiritual and moral values form the backdrop, otherwise it is not really Catholic education.

"What the world needs now is spiritual and moral values in terms of which sound judgments can be made. The problems we face involve people, families, communities and nations, not merely things, and so we are dealing primarily with values and ideals and this is a special concern of the Church. Civil rights, poverty, peace and war are not issues that can find solutions in mere economic, or social, or intellectual terms; these questions and thousands like them will be answered primarily in terms of spiritual and moral values, and here is where we can make our greatest contribution."[61]

In the beginning year of the Commission on Adult Education/NCEA (1958) and at the time of the publication of the Handbook of Catholic Adult Education (1959), writers were referring to several messages of Pope Pius XII related to adult education. Monsignor Carney prepared this brief summary of three Papal directives of Pius XII on adult education. The use of the term "directives" for these Papal remarks reflects the attitude of that time toward these addresses, especially the prominence given the 1953 "Address on Adult Education."

"Papal Directives in Adult Education:

Pope Pius XII: 'To The Church in the United States', November 1, 1939

1. The development of religious knowledge that has solidity and richness.
2. Personal benefit will be derived from growth.
3. This knowledge will be of assistance in the instruction of the ignorant.
4. It will be an aid in the refutation of adversaries.
5. It will prove helpful in the instruction of good friends.

Pope Pius XII: 'Mission of Professional People', May 24, 1953

1. Knowledge of metaphysical truths is necessary along with scientific and technical knowledge.
2. Deep knowledge of the treasures of the faith, since the religious instruction of youth does not suffice to meet new problems.
3. Spread of religion through the example of religious leadership in business, professional, social and political life.

Pope Pius XII: 'Address on Adult Education', April 27, 1953

1. Church recognizes the need of adult education and contributes to its support.
2. Outline of the aims of adult education:
   a. Preparation of the young for marriage and the assumption of the obligations of fatherhood and motherhood, with emphasis on preparation for family education.
   b. Elementary notion of political principles and their application in the national and internatioanl spheres.
   c. Understanding of the nature and functioning of social institutions according to the social teaching of the Catholic Church, with emphasis on establishing the proper relationship of the individual and society.
   d. Professional formation of the worker according to his own aptitudes and his educational and cultural development.
   e. The bringing of the laity into the living Catholic tradition through the study of religion, the Scriptures, and the observance of the Catholic feasts."

Vaile Scott has synthesized the role of the church as adult teacher in these terms:

"The Church has a rich and esteemed tradition as teacher. Vatican Council II reaffirmed the Church's role as teacher, and it urged its members to develop and extend its educational mission, especially among adults. The Constitution on the Church in the Modern World and the Decree on the Laity have considerably broadened the range of interests and issues with which the Church must be concerned in the future.

"The Church, however, is but one of many institutions which will participate in this increasingly important educational enterprise. Large governmental, industrial and academic institutions are already engaged in this endeavor. The Church must decide what its role should be in relationship to these other institutions already heavily involved in adult education. Does the Church have a particular responsibility which should distinguish it from secular institutions? How will it communicate its purpose to its members?

> "The most obvious form of adult education for church-related programs is religious education. On occasion, however, the Church has initiated other forms of adult education, namely, continuing liberal education for adults and general education courses. All three are justifiable concerns of the Church, but each for a substantially different set of reasons."[63]

Vatican Council II is generally seen as a "primary motivating force for much of the interest in Catholic adult education. The Council itself was, in a sense, a large scale adult education program, and for many it has become the prototype for future programs."[64]

A rather specific example is the increased involvement of the Vatican in the work of UNESCO. When Pope John XXIII was Nuncio to Paris he also served as Vatican liaison with the United Nations Educational, Scientific and Cultural Organization. Pope Paul VI has continued that interest. He has increased the frequency of his direct communication with the UNESCO Secretary General, Rene Mahco. Pope Paul has substantially extended the degree of cooperation with UNESCO and has authorized new initiatives to support his own pronouncements and messages to UNESCO sponsored meetings.

Probably the most significant effort at direct collaboration with UNESCO was the establishment within the Vatican Secretariate of State and the Pontifical Commission on Justice and Peace of the recently formed (1968) Committee on Human Development. (This Pontifical Committee is not to be confused with a subsequent organization formed by the American Bishops and given the same title.) The Committee was formed in response to a specific invitation to marshal the resources of the Church in helping UNESCO meet the world wide problem of functional illiteracy. One of the goals of UNESCO for the Second Development Decade is to eradicate illiteracy throughout the world.

The Committee, however, was accorded a mandate much more extensive than literacy. This expanded concept of adult education has significance in that it serves to define for the Church the scope of Church interest in the adult education movement. The Committee was commissioned to promote and animate efforts in: (a) basic education; (b) leadership training; (c) vocational education; (d) opinion formation; (e) community organization; and (f) training of experts. This writer has elaborated in greater detail elsewhere the origins and evolution of this commitment and the role and functions of the Committee.[65]

The Reverend Joseph Herpels has been Executive Secretary of the Committee since 1969. The Committee has not as yet devoted its attention to most of the above six areas. Literacy has been the immediate interest. Getting organized and assessing ongoing activities have been the most time consuming functions of the Committee. In a recent paper Herpels reflected on adult education in these terms:

> "Adult education has its limitations. In the very first place because its scope, its area is without limit. Man's education is never done with. Men are being born faster than they come to

learn. The more educational needs are answered, the faster they multiply. For education is a need which grows by being fulfilled.

"Next, adulthood is contagious, for the core of adulthood is in the quality and variety of relational living. But relation is creative. Creation requires growth. Growth means breaking through the partitions of infancy and old age, transcending taboos, overcoming magical fears.

"Education is in constant conflict with the social evolution and the evolution of society. Society and education are mutually envious. Education intends to keep up with changing demands of the economic world and its social repercussions: Yet, it is not ready to abandon some of its traditional privileges and vested interests, for education has developed from an art and an innate necessity to a science and a class privilege. On the other hand, society tends to keep education purely functional, predominantly technical and by all means institutional."[66]

These few and highly selective examples are offered in prologue to simply cite an historical commitment to adults, a contemporary trend, and to offer an example of the current commitments and trend taking form in an organizational effort and thrust.

B - National Church Concern About Adult Education: Current Initiatives

The commitment of the Church to formation of children and adults alike motivates a wide range of church efforts, yet, the development over the years has given great priority to children, to adolescents, and to youth. The events since Vatican II have required a re-examination of the total teaching effort or mission of the church.[67] The more recent of them has been one designed to promote a comprehensive program of education for all Catholics. Central to the effort, however, is the need to educate (or to re-educate) all adults and especially those adults who are parents.

In this section, we will focus attention on several recent initiatives in Roman Catholic adult education. As an example of the commitment of the Roman Catholic Church in the United States to adult education, this report will examine the evolution of the Division of Adult Education, United States Catholic Conference. As an example of Roman Catholic efforts to relate outward to the American adult education movement, this report will examine the proposed Commission on Non-Secular Adult Education within the Adult Education Association, an effort that owes its initiative to the Division of Adult Education, USCC, but is a separate and distinctively professional effort. Finally, this section of the report will consider very briefly the development of a select number of diocesan efforts in adult education and will cite a representative sample of ongoing adult education efforts, religious or otherwise, sponsored by Roman Catholic authorities.

(1) The Division of Adult Education, United States Catholic Conference.

The Concilior Decree of Vatican II on the Bishop's Pastoral Office in the Church proposed the formation of National Episcopal Conferences. The existence of the National Catholic Welfare Conference made it easy for the American Bishops to review their structures in the light of Vatican II. In November 1966, the National Conference of Catholic Bishops (NCCB) was formed to identify the American episcopal conference. The civil entity was changed in designation from NCWC to the United States Catholic Conference (USCC).

Early in 1967, the newly elected governing authorities of the USCC authorized a comprehensive management audit of the organization to seek an evaluationof organizational and operational aspects of the Conference. That study, by Booz, Allen and Hamilton, gave rise to the eventual (1969) decision to designate within the Department of Education a Division of Adult Education. From the beginning of NCWC (1919), education has been an important goal of the Conference. The USCC Department of Education involved a unit relating primarily to Catholic schooling (elementary and secondary), another concerned essentially with cathetical instruction and religious education outside the Catholic school system, another whose focus was Catholic youth, and one related to Newman work. The historical inter-relation between the Director, Department of Education, USCC, and the Executive Secretary, NCEA, was a union of many years' duration and substantial complexity once the two offices were not handled by the same person. The separation of the leadership here caused real questions about which group held primary and which secondary responsibilities in policy formation for Catholic education. Even here the joint concern was essentially education considered as schooling.

The Booz, Allen and Hamilton study addressed itself to many questions including the issue that "responsibility for Continuing (Adult) Education was diffused and lacked adequate program recognition."[68] The study recognized that several agencies within USCC had established "new adult education programs and expanded those already in existence. The CCD has been particularly active in developing such programs, as have NCCM and NCCW."[69]

The report observes:

> "Currently, the USCC has no unifying program of assisting dioceses in developing curricula and providing information services in continuing education. Also lacking is a focal point within the USCC for the coordination of existing adult education activities conducted by the USCC departments and the groups they seek to serve. Problems of overlap of program activities will become increasingly apparent unless steps are taken to coordinate and refine responsibilities for continuing education activities."[70]

The study recommended (with reference to Continuing (Adult) Education) that a Division be established within the Department of Education which would be:

"Continuing (Adult) Education Responsible for coordinating the planning and implementation of USCC programs serving the continuing education needs of adults in the dioceses. The new division should provide consultation and assistance to other USCC units in the development of such programs."[71]

The Division of Adult Education was formally established in December 1969. Dr. (then Mr.) Lawrence J. Losoncy was appointed the first director. The Division was described thus in its first report to the Committee on Education, USCC. The initial goals of the division were defined in these terms:

"The Division of Adult Education will provide leadership, service, and coordination to diocesan and parish offices of adult education. It will be concerned primarily with adult religious education.

"It will serve as a clearing house for information regarding existing channels of adult education. It will aim at fostering a broad program of adult religious education, emphasizing the development of new, imaginative and effective programs for various groups within the Church and for those persons not presently reached by existing programs."[72]

The early statement about the history of the Division and an expression of its potential in adult education has been written earlier by this author and published elsewhere.[73] A brief history, goals, rationale, index of services and network of advisors and consultants, as written by the Director, has appeared recently.[74]

The 1970 Annual Report of the Division reflected the scope of the efforts of the Division and the diversity of the demands from diocesan clients.

"Three broad objectives were given this division as it began operation. The division was to provide leadership, coordination and service in the broad field of adult education. As these objectives began to be applied to the development of operational services, it became clear that adult education meant a great variety of activities which come under the general heading of 'learning endeavor' or the adult 'learning process.' Religious education has been the dominant thrust of most diocesan and parish programs, but these programs are becoming more concerned with parents and their role, with social involvement, and in-service training, and with media.

"Requests to the division from the field, therefore, reflected a concern for adult education broadly conceived to include programs of religious education, cultural development, education for parish council members, education for diocesan or parish management personnel, education for acquiring planning or financial skills relative to more effective program administration,

education for learning media skills, orientation of clergy concerning adult education, and education for minorities, when requested."[75]

The 1970 report also addressed itself to Information and Clearinghouse Services, assistance in analysis, planning and evaluation at the diocesan level, leadership development (heavily through participation in diocesan congresses, conventions, meetings and workshops). Considerable emphasis was placed on the function of "Coordination relative to the national resources available for adult education. Many other divisions and agencies within USCC and NCCB are in fact engaged in some form of adult education ... We have worked all year to bring these various other divisions, agencies, organizations, and resources into closer working relationships." The Report continues with examples and evidences of efforts toward cooperation, coordination, communication within USCC and with the field. The Division has placed heavy stress on field service and in 1970 planned that service response in very broad terms. Limitations in terms of authorizations, funds, and staff prevented the accomplishment of some of the annual projections of the Division. This fact is not unusual with any new organization facing a limitless field with limited resources, human and fiscal.

By mid-1970, the Division had expressed its role, purpose, and basic objectives for 1971 as these:

"Role and Purpose

To provide leadership and coordination for adult education at the national, diocesan and parish level. (See paragraphs on last page for description of operating policy.)

"Basic Objectives

1. To provide a coordinated voice to and from the dioceses and parishes in the field of adult education. This field service would be a combination of planning sessions, workshops, consultant services, and personal correspondence. Such a communication network would be used by this division and others of the USCC and NCCB.

2. To serve as a clearinghouse of information on Church related or Church sponsored adult education. Information collected and distributed would include published and reproduced materials supportive of adult education, research information, sample programs and strategies developing in the field. The developing data bank should have an adequate retrieval system by the end of the year. Employment information will be made available to both employers and employees.

3. To work for procurement of federal, state and foundation money for the support of adult educational endeavors. The

clearinghouse service will disseminate all pertinent information gathered in this effort."[77]

The scope of the Division effort increased, the demands on the staff likewise increased. The annual program review initiated by the Advisory Committee of the Department for all divisions of the Department of Education had the salutary effect of demanding periodic evaluations, revised definition of apostolic and professional mission, and an analysis of past, present and future programs in terms that were viable in terms of time and resources.

By August 1971, the Division had defined its essential mission and program objectives in these terms:

"A. Essential Mission

The primary mission of the Division for Adult Education is to serve the Diocesan Directors in their efforts to develop and enlarge the educational programs offered to adults by the Church in their dioceses. This mission is perceived as one of leadership, service, and coordination for the dioceses of the United States and for the various agencies and divisions of USCC and other national resources and service groups. The concern of the Division is to be a service agency which helps make resources available for others.

"B. Program Objectives

1. To provide a coordinated voice to and from the dioceses which would assist them to communicate with one another and with national agencies and which would be a clearinghouse of information for Church related and Church sponsored adult education.

2. To provide field service which would be of benefit to dioceses and to national agencies and resources working with dioceses.

3. To work for the procurement and better use of resources relative to adult education."[78]

At the end of 1971, the Division could report in its annual summary of activities several achievements not previously anticipated.

Dr. Losoncy convoked a national consultation of leaders in adult and religious education, in management and program development in Washington, D. C. in January 1971. The January consultation (and a second consultation in April in Minneapolis in conjunction with the NCEA Convention) resulted in several advances. One important development was the formation in February/March 1971 of a highly diversified National Advisory Council. The Council met in April 1971 and the Council met again during the CCD Congress in Miami in October 1971. A Steering Committee of the Council was appointed to explore ways of collaboration with the Adult Education Association/USA.[79] More will be said of this move toward professionalism in the next section of this report.

In late 1971, the Division obtained a grant from the Raskob Foundation to support the work of preparing a Bishop's Pastoral on Education and to undertake a "Study of the Churches Expanding Role in Education." The grant permitted a four-fold study:

(1) An analysis of Division of Adult Education services.

(2) An historical analysis of the Role of Churches (Protestant and and Roman Catholic) and Synagogues in Adult and Adult Religious Education; and, studies of current research on adult and adult religious education in major Protestant denominations and in the official Roman Catholic structures.

(3) Development of demonstration projects in adult education, and

(4) A comprehensive survey, study and effort to determine priorities of adult education needs by dioceses.[80]

This report is one of three background papers prepared under the Raskob grant to provide a historical perspective for the subsequent analysis, demonstration projects and needs-priority study.

The Division of Adult Education currently offers a wide range of services. It serves as a clearinghouse, as a center for program information and exchange. The Division conducts an employment advisory service and a speakers bureau.

The Division publishes a bulletin, originally a monthly called Focus '70's, which has recently become a bi-weekly called Focus: 72. The Division also publishes a monthly newsletter, Financial Aid, to give guidance on the question of availability and sources of possible funds for adult education. The Division also publishes a newsletter for the National Advisory Council and cooperating agencies called Footprints. Two book publications deserve special mention. Dr. Losoncy and his staff have compiled a useful publication, The ABC's of Adult Education, which the Division plans to expand into several volumes. The Proceedings of the National Meeting sponsored by the Division at Bergomo Center (Dayton) were also published by the Division under the title: Reaching the Forgotten Adult. Several papers in this volume have already been cited in articles and research documents by professional adult educators.

Since the Raskob Study began and since these research papers were planned (but before this paper was written) two decisions were reached that must be cited because of their importance.

At the March 1972 meeting of the Committee on Education, USCC, a pending reorganization of the USCC was presented to the Committee since some of the reorganization affected the Department of Education. One major structural change affected the Division of Adult Education. The Committee accepted the decision as prepared for submission to the Annual Meeting of the NCCB scheduled for Atlanta in April 1972.

The Committee adopted this resolution, important because of the emphasis on the mandate to the Division to concentrate more exclusively on religious adult education.

The Committee resolution was as follows:

> "The USCC Committee on Education accepts the USCC Reorganization Plan with a concern that there be a continued commitment to adult religious education primarily, and in some degree to general adult education, regardless of the budgetary condition of the Division for Religious Education-CCD."[81]

At the April 11-13, 1972, general meeting of the NCCB, the Division of Adult Education was officially merged into the Division for Religious Education - CCD. The merger is effective January 1, 1973. That decision will certainly influence the adult education efforts of the USCC, but how it will do so remains to be seen. The merger is seen, however, as more than a simple financial and structural adjustment; the merger and the Committee sentiment as expressed in its resolution clearly suggests a new emphasis and possible new directions. The results of the "Study of the Church's Expanding Role in Education" will be especially critical in determining field needs and expectations and also in developing the future programs and thrust of the Department of Education, USCC.

(2) Commission on Non-Secular Adult Education/AEA/USA

The Adult Education Association/USA is the major professional association in the field of adult education. The Division of Adult Education, USCC, discovered from the outset that, whatever the mandate or mission of the Division, its efforts were related to a larger field of educational effort which already abounded in leadership and literature, much of which was essential for the new Division. Within the AEA/USA there has functioned for many years a Religious Education Section.[82]

Stokes in his report comments on the Religious Education Section as "still young, but is beginning to establish some sense of identity for itself ... As the seventies begin ... two themes do keep recurring, however. They are that the religious experiences of the future will take on an increasingly educational nature and form; and that an increasingly larger percentage of these experiences will be taking place among adults. The Religious Education Section of the AEA may well be a spearhead of new dimensions of significant ministries in American churches and synagogues in the Seventies."[83]

The Division chose not to ignore on-going efforts but rather to collaborate with this segment of the adult education movement. At the January 1971 consultation, one of the speakers was Jules Pagano, then Executive Secretary of the AEA/USA. Pagano explored how best to achieve effective counterpart relationships for the increasing number of Directors and Coordinators of Religious Adult Education and for teachers of adults themselves.

Pagano suggested explorations in the direction of a new but related Commission within AEA/USA to unite this new group of adult specialists to the larger adult education movement.

After the January 1971 consultation called by the Division of Adult Education, a steering committee of the National Advisory Council was appointed by Dr. Losoncy to explore formal association with AEA/USA.

The petition of the Council and the Division of Adult Education, USCC, was favorably received by AEA/USA and in February, a Commission on Non-Secular Education was formed in AEA/USA, organized to design and develop, research and study the entire field of Church-related adult programs. The Commission is open to all members, especially persons who share a common interest and commitment similar to that of the founding group.

Focus: 1970's devoted the March, 1971 issue to the AEA/USA and distributed 25,000 copies to Roman Catholic Churches, organizations, and schools throughout the country. In a signed editorial, Director Losoncy invited readers to join AEA/USA as "the great adult professional association of our times" for AEA "welcomes us. It is where we belong."[84]

At the Bergamo Center Adult Education Conference (May 9-19, 1971), the Steering Committee met to approve a draft of proposed By-Laws for the Commission, which had been tentatively (and somewhat awkwardly) called the Commission on Non-Secular Adult Education. The Committee consisted of Dr. Losoncy, Nora Duffy (University of Dayton), Miss Loretta Girzaitis (Archdiocese of St. Paul), Brother Richard Strathern, S.M. (Bergamo Center) and Brother Leo V. Ryan, C.S.V. (Clerics of St. Viator, Chicago). The Conference attendees reviewed and ratified the proposal by voice vote (although technically they possessed no juridical authority; the "vote" merely reflected something of a concurrence with the initiative).[85]

The scheduled meeting of the Commission in conjunction with the AEA/USA October 1971 meeting in Los Angeles did not achieve its goal. The efforts toward a Commission have led to increased exploration of possible direct involvement in the Religious Education Section, AEA. Dr. Losoncy has taken the initiative in maintaining contacts with the leadership of the Section.

The Commission on Non-Secular Adult Education has not been activated. That fact does not denote complete failure. Rather, the possibility has been the occasion of developing structural, professional and personal ties with AEA/USA itself and the Religious Education Section on behalf of the Division and by many people who look to the Division for leadership and professional direction and who otherwise might not have become aware, acquainted and involved with AEA/USA. These efforts have enhanced the acceptance of the Division as a responsible professional agency in the adult education effort in the United States.

(3) Current Initiatives in Adult Education at the Diocesan Level

A diocesan structure specifically for adult and adult religious education has been a rather recent phenomenon. The movement has been late in coming. However, once successful efforts had been achieved by a few, and the need for addressing diocesan educational efforts to adults became more apparent, many dioceses moved rather quickly to organize to meet this need.

Jane Wolford, Executive Director of the pioneer Institute for Continuing Education (ICE) of the Archdiocese of Detroit, addressed the NCEA National Convention in Atlantic City (March 29, 1967) and stressed the need for a Diocesan Adult Education Department. Mrs. Wolford proposed that:

> "The Diocesan Adult Education Department would coordinate, serve, sponsor and promote adult education within the diocese and cooperate with adult education sponsored by non-Catholic institutions. The diocesan department must respect the autonomy of Catholic educational institutions, organizations and parishes. However, through its coordinating work it would help them avoid duplicating each other's efforts and draw them into occasional cooperative efforts for the benefit of the diocesan community. Depending on the groups participating, the cooperative effort could be more than occasional and provide the continuous, ongoing adult education for the diocese. In other situations, the occasional cooperation would be supplemental to the individual programs."[86]

Mrs. Wolford, drawing from her own personal (and successful) experiences, also notes:

> "For reasons we are not questioning, there seems to be a good deal of overlap of departmental operation in some dioceses. It is well then that the Adult Education Department establish early a relationship of cooperation and coordination with other diocesan departments and organizations which in any way offer adult education. Caution should be observed that coordination not be mistaken as an attempt at central control but be seen rather as the best utilization of people, materials and funds, the avoidance of duplication and poor timing and greater effectiveness in promotion. The logic of this would be appreciated by pastors and parishes which have been badgered, wooed and ordered to support x-number of 'mandated' programs for adults, often within the same week."[87]

Even as late as 1968, a prominent leader in Catholic education was writing that "It would be ideal if every diocese had an adult education department or center. But such thinking is somewhat unrealistic."[88]

In a short time, the ideal has come to reality. Much of the progress has been made in the period 1969-1972, a period which corresponds to the

creation, development and growth of the Division of Adult Education. All parts of the movement are related and serve to reinforce and strengthen each other.

By 1970, Dr. Lawrence Losoncy could report that nearly all 160 Catholic dioceses in the United States had begun to shift some budget and some personnel to adult education as a new priority.

By 1971, the total of Diocesan Directors of Adult Education or Adult Religious Education had increased to 80, with nearly 60 of those Directors appointed in 1970.

At the present (1972), over 145 dioceses are actively participating in the three-phase analysis of needs and priorities developed as part of the Raskob grant to the Division of Adult Education.

In the references which follow to specific programs, the purpose is to indicate some examples of developments. They are cited primarily to reflect briefly the situation in the field. Samples will be cited in several categories: the Diocesan Department (using as the example the Archdiocese of Detroit); the Diocesan Program effort (using as example the Archdiocese of Boston and the Archdiocese of Minneapolis-St. Paul); the Diocesan Center approach (using as examples the Archdiocese of Chicago, the Archdiocese of Seattle, and the Diocese of Galveston-Houston and the Diocese of Manchester). These categories suggest a variety of possible approaches. Certainly they are not mutually exclusive, but are approaches that may be combined. Adult education by its nature is pluralistic and invites a pluralism of approaches, programs, and structures.

Diocesan Department (Archdiocese of Detroit)

The Institute for Continuing Education is a division of the Department of Education of the Archdiocese of Detroit. The ICE Division was established in late spring of 1966 by John Cardinal Dearden as a result of a voiced need for adult education expressed by a representative group of laity who had dialogued with the Cardinal.

Synod/69 reaffirms the need for adult education. "Education for Christian formation is a need at all age levels. The adult Christian must recognize his responsibility to participate in education: as one to be education through his openness to growth in continuing education; as one to educate, through his witness of Christian living; as one to support suitable education for all men in all places at all times."

The Synod Progress Committee states it this way: "The concern for continuing education for all adults expressed in the Synod is assigned to the division of the Institute for Continuing Education."

The functions of ICE are to be considered those of initiator, coordinator, consultor, catalyst, herald of adult education programs for the

Archdiocese of Detroit. ICE offers educational opportunities in a multi-dimensional variety, which are aimed toward the development of the mature Christian. ICE educational programs not only confront the adult intellect in an enjoyable atmosphere of challenge and widening horizons, but they move the individual to action compatible with an enlarged vision of his own needs and those of his fellowman. The confusion of the adult in the post conciliar age is in great part the result of trying to live the reality of Christianity today with yesterday's -- or even childhood's -- understanding of Christianity.

The Institute for Continuing Education, as one of the divisions of the Department of Education, is concerned with the education of the person after formal education ceases to be his primary occupation in life.

The focus of the education is primarily in terms of Christian values seen as a continuum in the life of the adult. The thrust is not just to give intellectual stimulus, but to help the person to live a fruitful life.

1. To help people increase their understanding of the Church and their Christian vocation.

2. To involve people, especially those in leadership positions in parishes and those with leadership potential, in programs that will increase their effectiveness.

3. To develop the kinds of programs that will provide increased understanding, clear information, deepened Christian motivation and formation.

Diocesan Programs (Archdiocese of Boston)

The Archdiocese of Boston program surrounds what we know to be the "Teachable Moments," those times in preparation for the reception of sacraments when children and parents are most disposed to be receptive to "teaching" and to "learning."

The Boston CCD office had been preparing a series of Guides to assist parish religious education leaders in getting the Teachable Moments Approach implemented in the parish. Each Guide presents a variety of plans and a variety of materials which may be used. The Guides even make provision for varying intensity of programming, and for variety in expected outcomes.

Already off the press are the following: Guide #2 - "A Family Approach to First Holy Communion," and Guide #9 - "A Family Approach to First Confession," and "A Family Approach to Confirmation." Fully prepared, but not already duplicated, are "A Family Approach to Baptism," "Celebration for Engagement," and "Marriage as a Teachable Moment." In the process of being completed is the Guide on "Death, a Christian View." Sadlier Company now owns and publishes the materials developed to date.

The following assumptions underlie the Teachable Moments Approach:

1. Education is a process.
2. Christian education is a life-time job.
3. Christ has something to say to us at each moment of life.
4. Christianity is for adults as well as children.
5. The community (especially home) shapes the attitudes of those living in it.
6. Children accept for the most part the values their parents have accepted.
7. To be a Christian means to live Christianity.
8. Many adults need to and want to be active in the process of religious education.
9. All priests are responsible for the religious education of the parish.

Diocesan Programs (Archdiocese of Minneapolis-St. Paul)

The efforts of the Archdiocese of Minneapolis-St. Paul are especially related to a "total plan" concept. The effort is characterized by a total planning and integration of resources. Larry Losoncy has noted that "adult education inevitably thrives where schools, CCD, Newman, and various other efforts thrive; it inevitably will die where it is presented as a reason for abandoning the total educational mission of the Church."[92]

The "Total Plan," begun in 1968, looks to the immediate future problems simultaneously with the community, working to solve the crisis within the Catholic school system, the dilemmas of religious education, and the general problems related to adult education. Miss Loretta Girzaitis is the Director of Adult Education.

Her office has developed a program called "The Year of the Adult" which has placed major stress on meeting, within the "total plan" the special concerns and needs of adults.

Diocesan Centers

Mrs. Wolford, in her NCEA address, spoke about the possibilities for diocesan centers:

> "The diocesan department could establish diocesan adult education centers which would provide opportunities for surrounding parishes. The diocesan center makes more sense than attempting to program in-depth content courses for each parish. The lack of sufficient numbers of good teachers would result in a watered-down version of education. Furthermore it has been found that convenient diocesan centers bring together a healthy variety of people of varying backgrounds and traditions. Pursuing information side by side not only provides a stimulating and revealing cross fertilization of ideas, it brings about a fellowship and openness to other people whom under other circumstances one might have avoided because they were 'different.'"[93]

Such centers have come to be organized in many places. The organization of the new Center for Adult Learning by the Archdiocese of Chicago in 1971 brings that effort into a line of succession with two Chicago efforts previously cited in this report as early examples of Church efforts in adult education. The fine members of the professional staff have concentrated in the first year on a series of workshops. A kick-off Workshop for Parish Leaders on Goals (January 29, 1972); a follow-up Workshop on Goals and Theme Development (May 29, 1972); and a third program, an invitational seminar on professional adult education conducted by Dr. Malcolm S. Knowles (June 5, 1972). Programs on the development of adult religious education in Black and Spanish-speaking communities are planned for Fall 1972. The Center initiated a bi-monthly essay format newsletter in May 1972, which will deal with specific themes; the initial newsletter was concerned with Evaluation.

In early 1972, the Archdiocese of Seattle, in cooperation with Seattle University, established a Religious Studies Center for the Northwest.[94] The Religious Studies Center will be devoted to ongoing research in religion and development of continuing education programs for all adults, clergy and lay, and will cooperatively utilize resources of both the Office of Religious Education and Seattle University.

The Office of Religious Education serves the purpose of directing, at the Archdiocesan level, the religious formation of all persons, from pre-school through adult. To this end, the Center has the advantage of being in a position to relate to the learning and educational resources in the area, religious and secular, Christian and non-Christian, thus utilizing them to their greatest advantage in the task of exploring and communicating religious truth.

An archdiocesan office of religious education can engage more successfully in the work of continuing education through collaboration with institutions of higher learning. At the same time, the university, in its traditional form, can more effectively move into the work of continuing education through cooperation with educational agencies outside the university devoted to this task in a specialized way.

A "moving campus" will be another feature of the Religious Studies Center. While Seattle University will be a center at which programs are

offered, programs will be repeated at other centers throughout the archdiocese. Such programs, on the recommendation or request of parish leaders, may take the form of lecture-discussion series, short intensive workshops, or periodic one-day seminars.

Through the Religious Studies Center, the Archdiocesan Office of Adult Education attempts to meet one level of need, and sees itself as a resource center, working cooperatively with parish and inter-parish programs. As archdiocesan and parish programs complement each other, more areas of educational need and interest can be covered effectively through diversity of offerings.

The Office for Continuing Adult Education of the Diocese of Galveston-Houston has developed a series of programs through Adult Theology Centers located in ten different parishes conducting 20-30 regular offerings in different series of courses and lectures.[95]

The goals and objectives adopted for the Office of Continuing Adult Education are these:

1. To generate among the people of God (Bishop, Pastors, Clergy, Board of Education, Parish Councils, etc.) a concern for and understanding of the importance of the continuing education of adults.

2. To continue to promote adult education in all areas of learning, but specifically those areas which directly affect human growth, community responsibility, and sensitivity to the Gospel of Jesus.

3. To attempt to seek and create new structures that will make it possible for our office to make adult education possible for all adult Catholics in the Diocese.

4. To continue to collaborate with other Diocesan Education Offices in the research and study of the concept of a total religious education program for the Diocese.

5. To participate ecumenically whenever possible in adult education.

A new development is "In-Depth Studies for Adults," a coordinated comprehensive academic program of studies in theology for adults. Father Jacques Weber, S.J., a member of the National Advisory Council of the Division of Adult Education, is Director of the Galveston-Houston effort.

Based on the theory that many Catholic adults seek new challenges to delve more deply into their faith, In-Depth Studies offers a fully coordinated and comprehensive curriculum of theology courses in sequential order, taught by highly qualified instructors, in small classes to allow for maximum participation. "An essential part of the learning process consists of being

able to express what you have read or heard, enlarge upon it, and share with others your experience of the knowledge gained," said Mrs. Bobbie Taylor, consultant for In-Depth Studies.

While the primary thrust of In-Depth Studies will be subjects of a theological or religion-oriented content, plans include future courses in a variety of so-called "secular" subjects, all taught within the context of their relationship to our Christian lives, e.g., courses in psychology, sociology, literature, music, languages, art, drama, current events and political issues.

One of the latest and considered by some perhaps one of the most advanced concepts in Centers are those Christian Life Centers developed in the Diocese of Manchester (N. H.). The Manchester Centers were authorized by the Second Synod of the Diocese of Manchester (1968). The Centers are committed to an extensive program of education.

The goals of the Centers established by the Synod document "The Teaching Church" are expressed as follows:

"A center would involve the total parish in learning by:

a. being a formal and informal educational resource center which would make the teachings of the church available to all age groups from pre-schoolers to octogenarians.

b. meet the spiritual, intellectual, social, psychological and recreational needs of both Catholics and non-Catholics within a community, and

c. it would reach out and render such services to the ill, the spiritually depressed, the poor, the confused, the searching, the dehumanized, the culturally encapsulated, the pre-delinquent, the marginal learner. It would become involved in assisting a community to move toward Christ rather than standing aside and watching the seeds of personal disintegration being sown."

There are now nine such regional centers in operation in the Manchester Diocese (which covers the state of New Hampshire). It is still too early to forecast to what extent the above goals will be implemented or how much they will be modified by unforeseen circumstances. The initial concentration has been on CCD teacher formation and on general adult education. There have been about 2500 participants involved in 1971-72.

The possibilities of program development under diocesan sponsorship or in cooperation with diocesan structures or simply within a diocese is almost unlimited. There are a wide range of adult education and adult religious education efforts or models which presently are enjoying considerable recognition and success. This report does not attempt, for example, to cite or survey most of these programs.

There are College and University efforts in adult education at both Catholic and secular institutions; there are programs conducted by monasteries and by Centers established by religious congregations. There are ecumenical efforts and interfaith centers. There are programs initiated by private individuals, by private entrepreneurs, and by publishers and multi-media manufacturers.

There are ongoing adult education efforts initiated by the diocesan press, and by the "Know Your Faith" series. Any number of publishers of parish bulletins are all engaged in preparing weekly adult messages designed to teach and to inspire.

As the efforts of adult education and adult religious education are being assessed at the diocesan level, every effort should be made to survey all existing efforts and possibilities in order to maximize ongoing efforts, to avoid duplication, and to concentrate new diocesan initiatives in the areas of coordination or sponsorship of program areas not yet provided for Catholic adults.

PART III - Parish Coordinators and Directors of Religious Education and Religious Adult Education: A Comment on the Trend and the Opportunity

No report on developments in adult education under Roman Catholic sponsorship would be complete without reference to the rapidly developing field of religious education at the parish level. There is a growth within that movement that reflects an increasingly important commitment to adult education. This section of this report is limited to an identification of the situation and to some brief commentary on the importance of this trend within the adult education movement. The history and evolution of the movement, the characteristics of the background, education, characteristics of parish directors or coordinators of religious education (DRE or CRE) have been elsewhere studied and reported in some detail.[96]

As a prelude, a reflection of Father Andrew Greeley seems appropriate:

> "There are two compelling reasons why adults need religious education: first, to provide them with adult-level knowledge about Catholic truths so as to strengthen their personal commitment to Christian living in a world which increasingly confronts them with challenges to their faith and confusing situations for application of Christian principles; and second, to enable them to instruct their children in Christian truths and guide them in application of Christian values to the real life situations the children are encountering.
>
> "The Church must be an adult Church, not a Church only for adults, of course, but a Church in which adults have a mature attitude toward religion which they can in turn pass on to their children. Those who say that we can get along very well without Catholic schools stress this latter goal vigorously. They argue that the Catholic education of children is the responsibility of parents, that the home is the specific instrument designed by God Himself for providing such personal and essential formation of children and that the natural ability to accomplish this is somehow infused by the Holy Spirit along with the spiritual graces of the Sacrament of Matrimony."

Parishes are responding to that need. Dioceses are undertaking surveys that reveal adult needs. The Diocese of Santa Rosa is but one example.[98] Parishes are involved in surveys to provide religious education programmers with an understanding of the needs of adults.

The movement has accelerated with great force. Thomas P. Emmett, past President of the Conference of Religious Education Directors (CORED), quotes an estimate of the National Center for Religious Education, CCD, that there are 1500 persons serving as Director or Coordinator of Religious Education at the parish level. Stanley M. Grabowski, Director, ERIC/Adult Education Center at Syracuse, offers the estimate of over 2,000. Joseph

Neiman in April 1972 reported over 2,200 full-time salaried parish (or area) coordinators in the United States. His June 1972 estimate for the United States and Canada was over 3,000.[99]

Neiman notes that the hiring of coordinators began in 1967-68. The movement faces the problem of identifying the appropriate role(s) for these persons and in providing an adequate preparation of these professionals and paraprofessionals for their work. The need is very great. Much of that need for professional preparation is not in religious education and theology, but in education, adult education, program planning and administration, human relations, resource management and related fields. Joseph Neiman offers this perceptive evaluation which is of considerable importance to this study and to the work of the Division of Adult Education. Neiman writes:

> "It is nearly impossible to predict with accuracy at this time the future of the coordinator movement since there are so many variables affecting it. It is possible, however, to project some facets of that future, at least as a basis for continuing the dialogue. I would like to risk a few.
>
> "First of all, it would seem that the question of the educational mission of Christian people for the 1970's and the contribution of professionals to that mission should be the central question for all in education. Coordinators are beginning to deal with this issue, but the temptation to fight old battles is still plaguing the movement. Often coordinators are forced by diocesan offices to take a stand on issues but this confrontation should be minimized. If the growing and vocal minority of coordinators who emphasize community building gain in numbers and support, these old issues will fall by the wayside. If not, the first half of this decade will spent fighting over who has what authority, and the educational needs of the faith community will go unmet.
>
> "Second, on the national scene, groups such as CORED representing coordinators, NCDD representing diocesan directors, NCEA representing school professionals and the REA (Religious Education Association) representing ecumenical work are beginning to examine their relationships to one another. If these groups will assess the exploding phenomenon of the coordinator movement and seek particularly to clarify what each can do separately within its own constituency to advance the common cause, the question of the educational mission and contribution of professionals could be partially answered. The people through their boards and councils and the bishops through the U. S. Catholic Conference and similar diocesan and provincial bodies will provide the other parts of the formulation of our mutual educational mission.

> "In sum, there is a new movement appearing within Catholic education in North America. It is the emergence of the parish professional religious educator in a rapidly increasing number of parishes."[100]

The CRE/DRE movement constitutes an important opportunity for the Church. These newly engaged CRE/DRE will tend to relate to diocesan structures, and the newly created diocesan structures will, in turn, seek advice and assistance, leadership and support at the national level. The Division of Adult Education has functioned to meet these needs in its brief existence. Wherever the Division is located structurally within the USCC, the organization must accept this mandate of leadership and service. The diocesan studies in process may help specify the leadership and services required. Even though many of them will be expressed in the context of religious adult education, it seems assured that many of them will be directly related to adult learning needs and experiences, the essence of the adult education movement.

Postscript

A few words of conclusion are in order. The activities, developments, organizations, research, studies, and trends reported in this Background Paper Number Three, and in the previous two Background Papers, in particular, provide some historical data and report some current events that are important to all adult education, and to Christian and Catholic adult education in particular. We know now that there is an ever-evolving body of literature and research. We know that the field of adult education is diverse, that the types of programs are manifold, and the number of agencies involved in adult education are likewise numerous.

What we see is that the religious education of adults was from the earliest times an influence in the development and sponsorship of adult learning activities by churches (and synagogues). We see that religious adult education has long been a vital part of the adult education movement. We see that Christian adult education has a long tradition in the adult education movement. Hopefully, these reports will serve to convince Roman Catholics interested in advancing Church efforts in adult and especially religious adult education, that there already exists a body of experience, described and researched, to which new practitioners and students of the field should address themselves.

Vaile Scott quite some time ago proposed a series of guidelines that would be useful in advancing an understanding of Catholic adult education.

He wrote as follows:

> "Guidelines for the movement toward a genuine adult education program in the Church should include: 1) a study of the broad field of adult education, background, theory, and practice, to gain from the experience and research of others; 2) a critical

> appraisal of the traditional forms of adult involvement in the Church which considers their underlying philosophy, methods and impact; followed by an exploration of how best to accomplish the goals for a renewed Church set forth in the Vatican II documents; and culminating in the formulation of a rationale for Catholic adult education; 3) adequate provision for multiple experiments by agencies and institutions with diversified points of view; and 4) a plan for achieving maximum communication on a local and national level among those who are engaged in adult education, including theologians, educators, clergy, religious, and lay people."

The call to contribute to the field of adult education on the part of all Roman Catholic adult and religious educators has been sounded previously. Edward R. Miller once commented as follows:

> "If adult religious educators can continue for another twenty-five years in the directions taken in the last quarter century, not only will adult religious education become a most dynamic force in American life, but the religious institutions themselves will become more vital and dynamic."

Jane Wolford told her National Catholic Education Association audience as early as 1967 that "the challenge of adult education is aimed at the religious educator. If we accept it, we may well be the cohesive agents for adult education in general."

The purpose of the "Study of the Church's Expanding Role in Education" is to see a body of data which can serve as a scientific basis for responding to the new opportunity and challenge. These Background Papers are offered as a Prologue to the Study. These Background Papers certainly demonstrate that the field is vibrant and alive, that adult education and adult religious education as a segment of the field, indeed has a distinguished past, operates actively in the present, and offers a promising hope for the future.

FOOTNOTES - PART I

1. Cf. Ryan, Leo V. C.S.V. "The Role of Protestant Churches, Jewish Synagogues and the Roman Catholic Church in the American Adult Education Movement." Background Paper Number One prepared for the Division of Adult Education, United States Catholic Conference, 1972, pp.

2. Cf. Knowles, Malcolm, The Adult Education Movement in the United States. New York: Holt, Rinehart and Winston, 1962.

3. Ibid., p. 145.

4. Hochwalt, V. Rev. Msgr. Frederick G., "Catholic Adult Education Activities," in Ely, Mary L. (ed.) Handbook of Adult Education in the United States. New York: Institute of Adult Education, 1948. pp. 187-191.

5. Ibid., p. 190.

6. Ibid., p. 188.

7. Barta, Russell, "The Role of Adult Education and the Lay Apostolate," in Miklas, Sebastian, O.F.M. Principles and Problems of Catholic Adult Education. Washington, D. C.: The Catholic University of America Press, 1959, pp. 99-100.

8. Miller, Edward R., "Adult Education in Religious Institutions", in Knowles, Malcolm S. (ed.) Handbook of Adult Education in the United States. Chicago: Adult Education Association of the U. S. A., 1960, p. 591.

9. Losoncy, Larry (ed.), "The NCCW Story", Focus: 70's, Vol. 1, Issue 5, June 1970, ii and p. 1-20.

10. Miller, Edward R., op. cit., p. 360-361.

11. Stokes, Kenneth, "Religious Institutions", in Smith, Robert; Aker, George, and Kidd, J. D., Handbook of Adult Education in the United States, New York: MacMillan Company, 1970, p. 357.

12. Ibid., p. 358.

13. Ibid., p. 357-358.

14. Knowles, Malcolm S. (ed.) Adult Education Movement in the United States, op. cit., p. 145.

15. Clemmonds, Robert S., Dynamics of Christian Adult Education. New York: Abingdon Press, 1958.

16. Johnstone, John W. C., and Rivera, Ramon J., Volunteers for Learning: A Study of the Educational Pursuits of American Adults. Chicago: Aldine Publishing Company, 1965.

17. Liveright, A. A., A Study of Adult Education in the United States. Boston: Center for the Study of Liberal Education for Adults, 1968.

18. Johnstone and Rivera, op. cit., p. 73 and p. 82.

19. Scott, Vaile, Adult Education. Chicago: Privately Printed by Argus, 1968, p. 11-14.

20. Ibid., p. 13.

21. Johnstone and Rivera, op. cit., p. 61. Table 3.14.

22. Cf. Ryan, Leo V., C.S.V., Background Paper Number One, pp.

23. Stokes, Kenneth, op. cit., p. 355.

24. Ryan, Leo V., C.S.V., "Where Are We Going in Adult Education?" in Reaching the Forgotten Adult. Washington, D. C.: Division for Adult Education, United States Catholic Conference, 1971, p. 8.

25. Keeler, Sister Jerome, O.S.B., Handbook of Catholic Adult Education. Milwaukee: Bruce Publishing Co., 1959.

26. Keeler, Sister Jerome, O.S.B., "Where Are We in Adult Religious Education?" Adult Leadership, Vol. VII, No. 2, February 1959, p. 235.

27. Bergevin, Paul, "Insights for Adult Religious Education from Other Sources" in Little, Lawrence C. (ed.) Wide Horizons in Christian Adult Education. Pittsburgh: University of Pittsburgh Press, 1962, p. 131. The work of Paul Bergevin and citations of his pioneer work in developing "The Indiana Plan" are cited in Ryan, Leo V., C.S.V., Background Paper Number Two, "Christian Adult Education: Protestant Perspectives", esp. pp. 17-18 and in footnote number 36, pp. 89. In addition Cf. Focus '72, Vol. 3, Issue 8, June 15, 1972, for an extensive development of "The Indiana Plan", p. 1-5.

28. Bibliographies on Catholic Adult Education are limited. One current effort has been undertaken by Robert King (a current graduate student at Boston University). Cf. King, Robert, An Annotated Bibliography on Catholic Adult Education, Unpublished mimeographed document, n/d, 16pp.

29. Carney, Francis W., "The Philosophy and Purpose of Adult Education", NCEA Bulletin, Vol. 53, No. 4, August 1956, pp. 358-361.

30. Ibid., pp. 358-360. St. John's College (Cleveland) was a model in which Monsignor Carney attempted the achievement of his goals and purposes. For a brief statement about The Institute of Social Education, St. John's, Cf. Focus: 70's, Vol. 1, Issue 7, p. 6.

31. Scott, Vaile J., Catholic Adult Education. NCEA Paper, Dayton: Geo. A. Pflaum Publishers, Inc., 1968, p. 5.

32. Barta, Russell, "The Role of Adult Education and the Lay Apostolate" in Miklas, Sebastian, O.F.M., op. cit., p. 94. Also Cf. Barta, Russell, "Special Centers" in Keeler, Sister Jerome, O.S.B., Handbook of Catholic Adult Education, op. cit., p. 38-39.

33. Scott, Vaile, Adult Education, op. cit., p. 49-50. Also Cf. Scott, Vaile, J., Catholic Adult Education, op. cit., pp. 23-39 for detailed information on CAEC.

34. Ibid., p. 26.

35. Ibid., p. 25. Scott discusses each of these in detail, giving objectives and sample programs. Ibid., Centers, p. 25-34; Biblical Institute, p. 34-35; World Peace Center, p. 35-37; Film Study Center, p. 37-38; John A. Ryan Forum, p. 38-39, and Special Projects, p. 39.

36. Miller, Edward R., op. cit., p. 360-361.

37. Scott, Vaile J., Catholic Adult Education, op. cit., p. 41.

38. Miklas, Sebastian, O.F.M. (Cap.), op. cit.

39. Houle, Cyril O., The Inquiring Mind. Madison: University of Wisconsin Press, 1963, p. 82.

40. Wolford, Jane, "Adult Education: Prescription for the Non-Person Syndrome", NCEA Bulletin, Vol. 64, No. 4, August 1967, p. 21-29. The article is an excellent summary of ideas and convictions Mrs. Wolford shared with this writer in a personal interview in Detroit, January 1971.

41. Ibid., p. 25.

42. Loring, Frances, "The Road Ahead: Adult Education", Unpublished Report on the Role of NCEA and Adult Education, July 1969, 12pp.

43. Ibid., p. 1.

44. Ibid., p. 2-3.

45. Ibid., p. 5.

46. Ibid.

47. Ibid.

48. Ibid., p. 6.

49. Ibid.

50. Ibid., p. 7-8.

51. Ibid., p. 9.

52. Ibid., p. 12.

53. Cf. Agenda, Adult Education Commission, NCEA, Annual Meeting, April 5, 1972, Philadelphia and especially the President's Report, Agenda Item 3.

54. Letter to the NCEA/AEC from Mrs. Jane Wolford, April 20, 1972.

55. Conversation with Nancy Brewer, Administrative Assistant to the President, NCEA, July 12, 1972. The author expresses his appreciation to the NCEA, to Nancy Brewer and to Sister Barbara Sullivan, R.S.M., for information and materials used in this section of the Report.

FOOTNOTES - PART II

56. Cf. Focus: 70's, Vol. 1, Issue 6, p. 1-2

57. Cf. Jungmann, Josef Andreas, Handing on the Faith: A Manual of Catechetics. New York: Herder and Herder, 1959, esp. Chapter I, "The History of Catechesis", pp. 1-64.

58. Cf. Sloyan, Gerald S., "Roman Catholic Religious Education", in Taylor, Marvin J. (ed.) Religious Education: A Contemporary Survey. New York: Abingdon Press, 1960, pp. 397-399.

59. Cf. Moran, Gabriel, F.S.C., Vision and Tactics: Toward an Adult Church. New York: Herder and Herder, 1968.

60. Koob, C. Albert, O. Prem., "Much Ado About Adult Education", Catholic High School Quarterly, Vol. 26, No. 1, April 1968, p. 8.

61. McDowell, John D., "Building for the New World in Adult Education", NCEA Convention Reporter, April 1971, p. 10-11.

62. Carney, Francis W., op. cit., p. 360-361. Also Cf. Conley, William H., "Papal Directives on Adult Education", in Keeler, Sister Jerome, O.S.B., Handbook of Catholic Education, op. cit.

63. Scott, Vaile J., Catholic Adult Education, op. cit., p. 11-12.

64. Ibid., p. 5. Also quoted by Stokes, Kenneth, op. cit., and Knowles, Malcolm S. in The Adult Education Movement in the United States and this idea has generally been cited by most writers in religious adult education.

65. Ryan, Leo V., C.S.V., "The Vatican and UNESCO Link Efforts for World Literacy", Adult Leadership, Vol. 19, No. 4, October 1970, p. 120-123. Also reprinted in Focus 72, Jan. 31, 1972, Vol. 3, Issue 2.

66. Herpels, Joseph, "Adult Education", unpublished notes 1972, p. 4-5. Also, Personal Interview at Justice and Peace, Rome, April 1972.

67. Cf. "Total Teaching Mission of the Church". Proceedings of Workshop, Washington, D. C.: Department of Education, United States Catholic Conference, 1971.

68. Excerpts from the Study of Organization and Management of the United States Catholic Conference. Unpublished Report of Booz, Allen and Hamilton (made available by the Secretary for Education, USCC, July 12, 1972), p. 25.

69. Ibid.

70. Ibid., p. 26.

71. Ibid., p. 98.

72. Report of the Division of Adult Education, 1969, contained in the Report of the Department of Education, USCC. Unpublished Committee document, p. 15.

73. Ryan, Leo V., C.S.V., "New Leadership in Church Sponsored Adult Education", Adult Leadership, Vol. 20, No. 5, November 1971, p. 177-178; 186.

74. (Losoncy, Lawrence J.) "Adult Education: U. S. Catholic Conference", Focus: '72, Vol. 3, Issue 5, March 31, 1972, p. 1-3. This article contains some of the material originally developed in a paper "Adult Education" prepared earlier by Dr. Losoncy. Another important paper prepared by Dr. Losoncy is "Adult Education: A Time of Promise" originally prepared by the Workshop of Educational Planning, Georgetown University, August 1970. This paper affords a look forward based on how Dr. Losoncy assessed the field in his first year (1970); the "Adult Education" paper cited earlier is not nearly so complete, but provides an insight of his subsequent assessment (1972). In both the theme is "a time to plant and a time to hope." The former document is an overview of projections summarized around 11 "principles" which have guided his subsequent work as Director of the Division. The role of adult religious education is featured in both papers, but also the conviction that adult education efforts of the Division must not be considered in religious adult education terms alone. The ever broadening interest of the Division is reflected in the second paper; the diversity of existing adult education structures is more evident in the former paper.

75. Annual Report, Division of Adult Education, contained in the Annual Report of the Department of Education, USCC, presented to the Committee on Education, USCC, 1970, p. 19.

76. Ibid., p. 21-22.

77. Division document for Committee on Education Meeting, August 1970.

78. Document of the Division of Adult Education, Department of Education, dated August 6, 1971, p. 1.

79. Cf. Ryan, Leo V., C.S.V., "New Leadership in Church Sponsored Adult Education", Adult Education, op. cit., p. 178. For a listing of the Advisory Council Membership Cf. Focus: '72, Vol. 3, Issue 5, March 31, 1972, p. 3.

80. Cf. Footprints, Vol. 1, No. 2, April 20, 1972, p. 1, which reprints the 1971 Annual Report of the Division of Adult Education. This paper is one of three Background papers that have been developed as an introduction to the Final Report of the Study.

81. Minutes, Committee on Education, USCC, Meeting of March 1972, on file with Secretary for Education, U. S. Catholic Conference.

82. Cf. Stokes, Kenneth, "Update to the History of the Religious Education Section of the Adult Education Association", Mimeographed (October 21, 1970). This report covers the period 1967-1970.

83. Ibid., p. 3.

84. This section is quoted from Ryan, Leo. V., C.S.V., "New Leadership in Church Sponsored Adult Education", Adult Leadership, op. cit., p. 178. The issue of Focus '70 is Vol. 1, No. 14 (March 1971).

85. Cf. Reaching the Forgotten Adult, op. cit., p. 85-87.

86. Wolford, Jane, "Adult Education: Prescription for the Non-Person Syndrome", NCEA Bulletin, op. cit., p. 25.

87. Ibid., p. 26.

88. Koob, C. Albert, O. Prem., "Much Ado About Adult Education", Catholic High School Quarterly, op. cit., p. 8.

89. Cf. Brochure "All About ICE", n/d, p.1. For an overview of the program Cf. Grady, Frank, "Growing Together in Detroit: An Interview with Jane Wolford", Religious Teachers Journal, September 1970, p. 7-10. For additional material reflecting Mrs. Wolford's approaches Cf. "Adult Education", a series of columns in Today's Parish, November-December 1970, p. 45-46; January-February 1971, p. 34-35; March-April 1971, p. 38-39; May-June 1971, p. 36-37. The ICE has had an extensive program of publication of guides, manuals, and program materials.

90. Cf. "Boston: Teachable Moments", Focus: 70's, Vol. 1, Issue 1, February 1970, esp. p. 6.

91. Cf. "The Total Plan: Spotlight: St.Paul - Minneapolis", Focus: 70's, Vol. 1, Issue 8, p. 1-24.

92. Ibid., p. i.

93. Wolford, Jane, NCEA Bulletin, op. cit., p. 25-26.

94. Cf. "Seattle Religious Studies Center", Focus '72, Vol. 3, Issue 9, June 30, 1972, p. 2.

95. Cf. "Adult Theology Center", Focus: 70's, Vol. 1, Issue 4, p. 2-7. Also Cf. "In-Depth-Studies", Focus '72, Vol. 3, Issue 6, April 15, 1972, p. 4-5.

96. Cf. Neiman, Joseph C., Coordinators: A New Focus in Parish Religious Education. Winona: St. Mary's College Press, 1971.

97. Brown, William E. and Greeley, Andrew M., Can Catholic Schools Survive? New York: Sheed and Ward, 1970, p. 103.

98. Cf. Siroky, Frank R., "Where They're At: Surveys, Adult Needs and Educational Planning", The Living Light, Vol. 7, No. 2, Summer 1970, p. 28-34.

99. Cf. Emmett, Thomas P., "Viewpoint: Coordinator Momentum", December 1971, p. 39; Gabrowski, Stanley, "Parochial Religious Education Coordinators", Pastoral Life, September 1971, p. 12; and Neiman, Joseph C., "New Frontiersmen in Religious Education", America, April 10, 1971, p. 378.

100. Neiman, Joseph C., "New Frontiersmen in Religious Education", ibid., p. 380.

101. Scott, Vaile J., Catholic Adult Education, op. cit., p. 7.

102. Miller, Edward R., in Handbook of Adult Education in the United States, op. cit., p. 364.

103. Wolford, Jane, "Adult Education: Prescription for the Non-Person Syndrome", NCEA Bulletin, op. cit., p. 24.

ERIC Clearinghouse
DEC 4 1972
on Adult Education